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A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF PROVERBS. By CRAWFORD H. TOY, Professor of Hebrew in Harvard University. New York: Charles Scribner's Sons, 1899. Pp. xxxvi+554. \$3.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES: THE PROVERBS. With Introduction and Notes by VEN. T. T. PEROWNE, B.D., Archdeacon of Norwich. Cambridge: At the University Press, 1899. Pp. 196. \$0.75.

THE former of these two volumes is a part of the "International Critical Commentary," edited by Professors Briggs, Driver, and Plummer. The latter belongs to the *Cambridge Bible for Schools and Colleges*.

Archdeacon Perowne represents the old-fashioned school. In his introduction he ascribes not only the various collections of Proverbs, but even the introductory prologue on Wisdom (chaps. 1-9), to Solomon. The whole tone of the writer accords with this position, and one might well fancy, as he reads the introduction and the comments, that he is reading a book written fifty years ago. It has the peculiarities of the religious literature of an earlier period, and will affect most persons of the present generation with a singular sense of unreality and remoteness.

At the very opposite pole stands Professor Toy's *Commentary*. Thirteen years ago, in his *Job and Solomon*, Professor Cheyne wrote: "There are two extreme views on the date of the book of Proverbs, between which are the theories of the mass of moderate critics. The one is that represented by Keil in his *Introduction*, and Bishop Ellicott's *Commentary*, that the whole book, except chaps. 30, 31, and perhaps the heading, 1: 1-6, is in substance of Solomonic origin; the other is that of Vatke and Reuss (the precursors of Kuenen and Wellhausen), that our Proverbs as a collection come from the post-exilic period" (p. 165). In that work Cheyne reaches the conclusion that the book of Proverbs is pre-exilic. His argument is based on the "Praise of Wisdom," contained in the first nine chapters. He says: "Before the time of Sirach, I cannot find a period in the post-exile history in which the life of Jerusalem can have much resembled the picture given of it in Proverbs, chaps. 1-9. But Sirach's evident imitation of the 'Praise of Wisdom' . . . seems of itself to suggest that Proverbs, chaps. 1-9, is the monument of an earlier age, and this is confirmed by Sirach's different attitude toward ceremonial religion."

Since then there has been a great change in the views of the more radical critics with regard to the date of Proverbs, and even many conservative critics today hold a more radical position than did Cheyne thirteen years ago. Cheyne, in 1887, regarded Vatke's view that the book of Proverbs was composed in the fifth century B. C. as beyond the limits of possibility. Today the comparatively conservative Kautzsch assigns it to the fourth century B. C. Toy assigns the completion of the book to the second century B. C., and the formation of the two great collections of Proverbs, chaps. 10:1—16:22, and chaps. 25—29, to a date between 350 and 300 B. C. It does not seem to me that his argument on the question of date is altogether satisfactory. He throws aside tradition as absolutely worthless and argues from internal characteristics, whether of thought or style. He notes, as pointing to a post-exilic origin, the absence of any mention of idolatry. "Astral worship is referred to in Job 31:26, 27, and it is hardly likely that in a book of so wide a range as that of *Proverbs* there should be no hint of a usage that would have been the destruction of the 'fear of Yahweh'" (p. xxi). Similarly he finds it "difficult to understand how an Israelitish ethical and religious writer of the pre-exilian time, whatever the literary form of his work, could refrain from mentioning" such terms as "Israel, Israel's covenant with Yahweh, temple, priest, prophet." On the other hand, he has nothing to say regarding the lack of references in the book of Proverbs to the legal and scribal conceptions of law and religion, which dominated the Jewish life of the period to which he would refer the book of Proverbs. Why is the silence more difficult to explain in one case than in the other? At least Professor Toy should have treated the subject. The impression made upon the reader is that the difficulties of the situation have not been fully faced, and that the author gives us only one side of the matter.

Difficulties there certainly are in dating the book of Proverbs. It belongs to a line of humanistic literature quite aside from the Prophets, the Law, or the Psalms. I do not think that Professor Toy is right in ascribing this humanistic literature, the wisdom literature of the Hebrews, only to the period beginning in the fourth century B. C. It certainly had its roots very much deeper, and the composite character of Proverbs, which is better brought out in Professor Toy's *Commentary* than in any heretofore published, seems to be evidence of a long-continued working-over and re-forming of proverbial material, similar to the working-over and re-forming of legal and historical material

which we find in the Pentateuch, or of poetical and liturgical material which we find in the Psalter. I think that most critics of today will agree, as a general proposition, that Proverbs assumed its present form in the post-exilic period, although I doubt if many will accept the extremely late date of the second century B. C. which Professor Toy gives for the final collection. I believe that a final study of the book of Proverbs will in so far rehabilitate the older, conservative, traditional view as to admit the formation and collection of proverbs in the pre-exilic period, even if it be not able to assert that any proverbs in their present form go back to Solomon.

Professor Toy's comments and translations are full of suggestiveness. I do not think, however, that in the thirtieth chapter he has brought out clearly the peculiar character of the collection vss. 15-33. We have here a series of riddles with peculiar numerical characteristics. Passing over the first, because any consideration of the difficulties of the text and its interpretation would require more space than we have at our disposal, we find in the second riddle the question: "There are three things that are never satisfied, four that say not, Enough?" to which the answer is: "The grave; the barren womb; the earth that is not satisfied with water, and fire that never says, Enough." This riddle is characteristic of the series in its composition, with its "three things" and "four things." These riddles were apparently drawn from one or more previously existing collections of riddles. In editing there has been combined with them other material, such as the two verses 17 and 20, which are not riddles. The former of these belongs with vss. 11-14; the latter aphorism was inserted because of its appositeness to the conclusion of the preceding riddle. Similar is the relation of vss. 32 and 33 to the last clause of the riddle vss. 29-31. Professor Toy does not call attention to these riddles, and does not even note that they appear to form a collection by themselves. He includes them, without further analysis, in a collection, vss. 11-33, which he describes as "a collection of aphorisms citing certain things arranged in groups of fours."

In the concluding chapter, 31, as a mere matter of convenience, we could wish that Professor Toy had followed the method, pursued by Archdeacon Perowne in the *Cambridge Bible*, of printing the Hebrew letters with the verses to which they belong in the alphabetical acrostic, or that he had made an effort so to translate that acrostic as to bring out its alphabetical character. For a commentary probably the former is the better method.

All the work that Professor Toy does is valuable and instructive, and, if we cannot altogether agree with his results, we can at least cordially commend the *Commentary* as a valuable addition to our material for the study of the book of Proverbs.

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ISRAEL'S MESSIANIC HOPE TO THE TIME OF JESUS. A Study in the Historical Development of the Foreshadowings of the Christ in the Old Testament and Beyond. By GEORGE STEPHEN GOODSPEED, Professor in the University of Chicago. New York: The Macmillan Co.; London: Macmillan & Co., Ltd., 1900. Pp. x + 314. \$1.50.

MESSIANIC prophecy is the most important subject of Old Testament study. Thereby one is introduced into the heart of these Scriptures and realizes most fully the unique and inspired character of the Hebrew religion. We welcome, then, especially this volume of Professor Goodspeed. Elementary in character and furnishing little for the advanced student, it is yet a fine piece of scholarly work, revealing throughout a true pedagogical instinct. The messianic hope is considered in the large aspect of the foreshadowings not simply pertaining to a future personal Messiah, but to the future of the kingdom of God. The leading messianic passages furnished with introductions are quoted in full and then expounded in reference to their main ideas. (These passages themselves take up about one-third of the volume.) The work thus resembles somewhat closely the similar ones of Professors Briggs and von Orelli, but is an improvement upon these, not only in being written in reference to more recent scholarship, but also in giving, in addition to the messianic hope of the canonical books, that of other pre-Christian Jewish literature. The needs also of working biblical students have been closely kept in mind. Each chapter is furnished with a list of collateral topics and their literature. A selected bibliography of messianic prophecy is also given.

Professor Goodspeed's critical point of view is modern. Driver's *Introduction to the Literature of the Old Testament* furnishes the standard. The historical method is also strictly applied in the introductions and expositions of the messianic passages. The historical growth or development of the messianic ideas, however, has not been made very apparent. This is due to the arrangement of the material in the order of events in history, instead of that of the appearance of the